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our readers, and we trust that "W. C. Search" will not impose it on himself.

2. The other writer whom "W. C. Search" quotes from the first three centuries, is Cyprian. He quotes the following passage from his first epistle—"Our predecessors prudently advised, that no brother departing this life should nominate a churchman his executor; and should he do it, that no oblation should be made for him, nor sacrifice offered for his repose, nor prayer in his name offered in the church."

We never correct translations through mere pedantry; we take them as they stand, however doubtful, unless they suggest a meaning that the writer never intended. The word "repose" is taken by Roman Catholics to express relief from torment; we, therefore, object to that word being put in, when it is not a certain translation of the original. "W. C. Search" has put it into his translation from Tertullian, when the proper word is refreshment; he has also put it into his quotation from Eusebius, when there is no word to answer to it in the Greek; and he puts it into Cyprian here, when it is at least a doubtful translation. Cyprian's words are—"pro dormitione ejus;" this may mean, "upon falling asleep," or "on his death," at least as well, if not better, than "for his repose." Which of these meanings was really intended by Cyprian, we leave to be judged of from what we shall presently quote from him.

There are serious reasons for doubting whether Cyprian ever wrote these epistles at all. It is possible that they are the works of a forger, in later times. But we waive this question altogether; and we take these epistles as if they were written by Cyprian; and we proceed to inquire whether his having written that passage is any proof that he believed in Purgatory. It is clear that there is no mention of Purgatory in that passage. If oblations and prayers might reasonably be offered for the dead, from some other motive than to free the soul from Purgatory, then St. Cyprian and the Church in his time might have offered them from that other motive; and then the passage would give no proof of Purgatory at all. That there may be other motives, we have already shown in various articles on Purgatory, to which we refer our readers; but it is not necessary to introduce them here, because we can prove, out of St. Cyprian's own mouth, that he did not believe in Purgatory at all; and then, it will be clear that, when he speaks of oblations and prayers for the dead (if this passage were really written by him), it must be on some other account than to get them out of Purgatory; and here it is to be observed, that we are not going to quote from St. Cyprian's epistles, but from his treatises, which we know were really written by him. Hear, then, what he writes in his treatise "De Mortalitate," which was written to comfort and sustain his people, when multitudes around him were dying of the pestilence—"Already heavenly things are succeeding to earthly, and great to small, and eternal to transient. What place is there in this for anxiety and solicitude? Who, amid these things, is tremulous and mournful, except him in whom hope and faith are wanting? It is for him to be afraid of death who hath not willingness to come to Christ; and for him to be unwilling to come to Christ, who does not believe that he has begun to reign with Christ; for it is written that the just lives by faith. If thou art just and livest by faith, if thou truly believest in God, why dost thou not embrace that call to Christ which is given to thee, as one who will be with Christ, and secure of the promise of the Lord? and for that thou art delivered from the devil, make thyself joyful in the deliverance. . . . Simeon cried out and said:—'Lord, now lettest thou thy servant depart in peace, according to thy word, for my eyes have seen thy salvation; proving surely, and bearing testimony, that thou for the servant of God is peace, then free and tranquil rest, when, rescued from those tumults of earth, we gain the port of rest and eternal security.' " "This pestilence as to Jews and heathens, and Christ's enemies, is a plague; so to the servants of God, it is departure to their salvation. . . . the righteous are called to their refreshing, the unrighteous hurried into punishment." "We ought not to put on the garb of black here, while they have already taken on them white raiment there." "Shutting out our dread of death, and thinking of the deathlessness which comes beyond it. . . . when the day of our own summons comes, going without delay, and with a ready mind, to the Lord who calls us. . . . Let us embrace the day which makes over each of us to his own resting-place; which, after rescuing us hence, and ridding us of the chains of earth, places us back in Paradise, and in the heavenly kingdom." Was all this said by Cyprian to persons who he thought were just about to drop into the flames of Purgatory, to burn there in torments for thousands of years? Is it possible to think that the man who preached this was a believer in Purgatory? If "W. C. Search" still thinks so, let him listen to this, taken from St. Cyprian's address to Demetrius, written on the same occasion—"Once gone from hence, there is no more place for repentance; no satisfaction can be accomplished; it is here that life is either lost or saved; it is here that eternal salvation is provided for, by the worship of God and fruit of faith." Is not this plain

speaking? Did this man believe in making satisfaction in Purgatory?

What answer is it to all this, to say that Cyprian "offered" and "prayed" for the righteous departed? Suppose that he did (of which we are not sure), but suppose he did, was it done to get them out of Purgatory? or was it not rather a thanksgiving for their deliverance out of every misery, and for their admission to rest and peace? Why, the Church of England and Ireland does this; she never celebrates the Holy Sacrament without offering this prayer to God—"We bless thy holy name for all thy servants departed this life in thy faith and fear."

We have now gone over all the witnesses that "W. C. Search" has brought for Purgatory from the first three hundred years of the Christian Church. They are only two! One of them believed it only after he left the Catholic Church and became a heretic; the other, who was always a Catholic, never believed it at all.

We are entitled now to take it as established that this notion of Purgatory was no doctrine of the Gospel or of the Church for THREE HUNDRED YEARS. Whenever it came in afterwards, it was an invention of men.

This great fact does not rest on the above proof only: we have it confessed by the greatest men among the Roman Catholics themselves. We have room here for only two. The ablest opponent the English Reformation had at its rise, was Fisher, Bishop of Rochester, and he says, in his eighteenth article against Luther, "for some while it was unknown; it was late known to the Universal Church." The most learned defender the Roman Catholic doctrine has in these countries now, is Dr. Newman, lately made Rector of the Irish Catholic University; and he says, speaking of later ages than we are now inquiring about, "as time went on, the doctrine of Purgatory was opened upon the apprehension of the Church"—Essay on Development, p. 417. We may be sure these men would never have made such admissions, unless they were well convinced that such attempts as that of "W. C. Search," to prove Purgatory from the early Fathers, was utterly hopeless.

We have purposely omitted the proofs which "W. C. Search" has brought from the fourth century, because they are no answer at all to the question whether Purgatory can be proved from the writings of the first three centuries. Our business in this article is to examine that question by itself. We shall, however, examine them further on some other occasion. In the meantime, we ask our readers, and "W. C. Search," to observe, that we have fully answered all that has been produced, from the first three hundred years. If "W. C. Search" can produce any further proof, within the three centuries, our pages are still open to him to do so. If he cannot, the call of "A Catholic," in our last number, to all Roman Catholic bishops and priests, to come forward and supply the proof, is still open to them. If none can do it, our readers will agree with us, that Purgatory was not the doctrine of the Christian Church for at least THREE HUNDRED YEARS. And, in the meantime, in order to give the letter referred to full publicity, in accordance with our promise, we insert it a second time in our present number, as follows:—

PURGATORY.

SIR—I want to come to the point about the doctrine of purgatory. I want to know, once for all, if it was or was not the doctrine of the Church of Christ in the first ages. Let us take the first three centuries to begin with. I call upon some learned Catholic layman, or Catholic priest, to publish the opinions of the Fathers, who lived in those three centuries, in favour of purgatory. And I call on you, sir, to publish anything of this kind that may be sent to you. I hope our priests will see that it is essential that this should be done, in order to counteract the effect of your articles; and I hope that you will see that the fair play which you profess requires that you should publish it.

I hope some Catholic more learned than me will have the charity to come forward and do this, for I have not been able to do it myself.

I remain your obedient,
A CATHOLIC.

ST. AUGUSTINE'S PRAYER—PURGATORY.

TO THE EDITOR OF THE CATHOLIC LAYMAN.

SIR—I congratulate myself on having been the humble instrument of getting you, even in any shape or form, to pray for the dead. As a Catholic I rejoice thereat, and hope that more than a few Protestants will be found to join you in a formula of prayer which, as far as it goes, I look upon to be rather Catholic. It cannot, I trust, be possible that your Protestant readers will feel hurt at seeing you so beautifully condense St. Augustine's prayer, or for adopting and throwing so much light on so truly ancient and Catholic a tradition.

No prayer that Catholics use denies the mercy of Christ, goes beyond or contrary to the promises of God, or repudiates the all-saving efficacy of the Redeemer's blood. Did I believe, or could I imagine, that praying to the saints to intercede for us with God, or that to remember the faithful departed in our prayers, derogated in the least from the merits of Christ, I would not address my prayers to the saints, nor pray for the repose of the faithful departed; but the fact is, we Catholics

believe, and are taught, that in doing both we acknowledge solely the merits of Christ, since it is through him, and in him, we are in the enjoyment of the "communion of saints."

I did not, in my first letter to you, say or seem to think that St. Monica received her final judgment as soon as she departed this life. I will now be more explicit; the church teaches me, and I believe her teaching, that each soul undergoes a particular judgment immediately after death, and is rewarded by a just God according as it is found guilty of mortal or venial sin, or of not the least stain of venial sin. If defiled by sin—that is, mortal sin—the soul is lost for ever; if defiled by venial sins, such as St. Augustine felt apprehensive, lest his mother, though a saint, might have died guilty of, some purgation would be required, in order to fit that soul for the enjoyment of the beatific vision. Venial sins are those for which St. Augustine "hoped to find some place of pardon with God," who is infinitely just. If a soul depart this life free from the least stain of venial sin—that is, if it preserve its baptismal innocence through life—the full enjoyment of heaven, and of seeing God face to face, is the lot of that happy soul. Such was not the case since Adam fell till Christ died on the cross, and opened the gates of heaven, till then shut against fallen and lost man.

In the early ages the Catholic Church has not used the term Purgatory, as far as my reading leads me to think, nor have the early Fathers; but they and the church offered up prayers and oblations for the faithful departed. In your article, headed "Prayers for the Dead," in the number of the LAYMAN which is now before me, you acknowledge that, in the ancient liturgies, prayers were offered up for the dead. Now I ask, why did not the persons who composed said liturgies confine themselves to merely returning thanks to God for having admitted into heaven the persons mentioned in these liturgies? Evidently because they could not be sure that they were in a full and perfect state of bliss; and any diminution of that is a punishment, or a purgation. Thus it is that I connect prayers for the dead and Purgatory. Therefore it was that St. Augustine prayed for his mother's sins after her death, although he knew and "believed that God had already done what he asked"—that is to say, had insured her salvation and eternal happiness.

You collect a few opinions, held, as you state, by "holy men in the early ages of the church," about prayers for the dead, but none of which were ever adopted into it. Their rejection or non-adoption is no surprise, as the church was always on its guard against heretical or anti-scriptural opinions, no matter whether coming from holy or unholy men. But when, subsequently, the Catholic Church has defined the object of praying for the dead, you entirely reject her authority. You quote and endeavour to make light of the words of St. Cyril of Jerusalem, and St. Gregory the Great, the former of whom flourished A.D. 386, the latter 218 years later. You say, "There may be cases, and there are, in which it would be easy to bring more Fathers in favour of an error than against it." Do you mean, sir, an error in a point of faith? If such be the Fathers, or if you show that they have taught heresy, I shall begin to be on my guard against them; but when I see St. Cyril, St. Augustine, and St. Gregory in favour of a doctrine settled by the Catholic Church, I shall, as a Catholic layman, continue to believe in the doctrine of Purgatory.

Hoping that this will reach you in due time for publication,

I am, Sir,
Your obedient servant,
A CATHOLIC.

Loughrea, June 5, 1852.

We are glad that our correspondent sees less to condemn, and more to approve, than he expected in our doctrine. We trust that this will always be the result of that fair discussion which we seek to promote.

But our correspondent is not correct in supposing that he has brought us to the views we expressed. We have said no more than has been often said by the best and wisest of the Church of England and Ireland. The writer of our former article on St. Augustine's prayer for Monica would have written the same, at any time for twenty years past, or since he could form an opinion on the subject.

Nor can we allow our correspondent to suppose that we agree with him farther than we really do. We believe that the prayer of faith (which alone is acceptable to God) may be founded upon any of the promises of God. We believe that whatever God has promised to do, we may lawfully call upon him to do, either for ourselves, or for any others, who are one with us in Christ. But here we stop. "Show us the promise of God." We cannot pray for the souls in Purgatory, because we have no promise from God on which to found such a prayer. On the contrary, we know that God's blessed promises leave no room for such a prayer; and, therefore, it is not a prayer founded on the promises of God, but on the inventions of men; and, therefore, it cannot be the prayer of faith, or acceptable to God. If "A Catholic" thinks differently, we call upon him

to show us a **PROMISE FROM GOD** to let souls out of Purgatory in answer to our prayers. When he shows us such a promise, then we will offer such a prayer. Until he shows us such a promise (which, of course, he cannot do), he has no right to suppose that our opinions about prayer give any support to prayers for souls in Purgatory.

He says, that "no prayer that Catholics use denies the mercy of Christ, goes beyond or contrary to the promises of God, or repudiates the all-saving efficacy of the Redeemer's blood." In this we widely differ from him. We know that the Church of Rome not only allows, but encourages men to use prayers that offend in all these points. We ask his opinion of the following prayers:—"O Mary, thou hast to deliver me from Purgatory; thou hast to conduct me to Paradise;" "Open to us, O Mary, the gates of heaven, since thou hast the keys; nay, thou thyself art, as the holy Church calls thee, the gate of heaven." Will he tell us upon what promise of God these prayers are founded?

But we go further, and say, that all prayers for the relief of those supposed to be suffering in the flames of Purgatory do offend in all these points. First, such prayers are against the mercy of Christ. For why do souls suffer such tortures? Either those tortures are NECESSARY or not. If they be necessary, what is the necessity? We suppose all who believe in Purgatory will say, "it is necessary to make them fit for the enjoyment of heaven, for which they could not otherwise be fit." Now, if this were so, prayers that they should be excused such suffering would, simply, be prayers that they should not be made fit for heaven! All such prayers do, therefore, suppose that these sufferings are not necessary, but that these souls may be made fit for heaven without these sufferings. Well, then, what are these sufferings for, if souls can be fit for heaven without them? Is not this as much as to say that God tortures them for his pleasure, and not for their profit? Prayers to let them off the suffering necessarily imply this; and all such prayers deny the mercy of Christ. Secondly, all such prayers are contrary to, and go beyond the promises of God, until some one can show a promise from God to deliver souls out of Purgatory upon our prayers. Show us such a promise. Thirdly, all prayers which suppose that souls must needs be cleansed from sin, by being burned in the fire in Purgatory, do repudiate the all-saving efficacy of the Redeemer's blood, which St. John tells us "cleanseth us from ALL sin"—1 John i. 7, Douay Bible. If it be true that there be some sins that cannot be cleansed, except by being burned out in the fire for thousands of years, then it is false that the blood of Christ can cleanse from ALL sin. And does not this doctrine repudiate the all-saving efficacy of the blood of Christ? Strange that it should be the venial sins that the blood of Christ cannot save, and which only ages of burning can cleanse.

We do not follow our correspondent into the question whether Purgatory was held by the Fathers, because we have already shown, in this number, that it was not held in the Church for three hundred years. We refer him to our observations upon the letter of "Warner Christian Search."

Our correspondent seems to be satisfied that his prayers for souls in Purgatory are the same as St. Augustine's prayer for Monica. Now we will give him a simple method of trial, which will convince him of the contrary. Let him mark these words in St. Augustine's prayer—"I know that thou hast already done what I ask." These words are most suitable in St. Augustine's prayer, else he would not have put them into it. Now, let our correspondent take any prayer for getting souls out of Purgatory, which he himself or any other Roman Catholic uses, and let him put those words into that prayer, and see if the words do not turn the prayer into such nonsense, that he will be ashamed ever to use it with those words in it.

Will any one venture to furnish us (for publication) with a prayer for getting souls out of Purgatory, with those words of St. Augustine's prayer in it? If none will venture to commit such an absurdity, is it not clear that prayers for getting souls out of Purgatory must be totally different in their nature from St. Augustine's prayer for Monica? Until some one shall furnish us with such a prayer we shall decline to discuss further St. Augustine's prayer for Monica, as giving any authority for prayers for getting souls out of Purgatory.

SIR—I cannot allow the next number of your journal to issue without correcting the following misstatement of yours, which I find in the centre of the first column, page 71, of your present June number:—

"On this text (John v. 39.), however, Mr. Aylmer exercises his private judgment in a manner which many Protestants would not have courage to imitate; and, notwithstanding the authority of the Greek Fathers and the Irish Roman Catholic bishops, prefers the rendering:—'Ye search the Scriptures.'"

I prefer no such thing; but, in my letter of the month of March last (see March number, page 35, first column), distinctly stated what, fearlessly of contradic-

tion, I now reiterate, that there is nothing in the original text of St. John to prove that the word corresponding to "search" is to be taken in the imperative, or the indicative mood. I do not mean to contend for either, as I maintain my interpretation applies equally to both. We, Roman Catholics, translate it imperatively, because most of the Fathers (though not all—St. Cyril, for instance) do so; but Protestants, who disregard tradition, have nothing but the text to guide them; and hence, as Parkhurst observes, some divines of the Church of England have declared for the indicative acceptance of the word.

I subjoin the correction of a few typographical errors which appear in the publication of my letter in this month's number, and remain, sir,

Your obedient, very humble servant,
M. V. AYLMEY.

72, Lower Baginot-street,
23rd June, 1852.

ERRATA.—Page 69, column 2, line 55 from top, for "without witnesses" read "without writings." Page 70, column 1, line 17 from top, for "No ways" read "always." Same page and column, 29th line from top, for Ephesians iv. "45" read "4 and 5." Same page and column, 18th line from bottom, for St. Mark "xi. 8" read "ii. 8." Same page and column, 8th line from bottom, for St. Matt. "28, 29" read "vii. 28, 29." Same page and column, last line, for 2 Cor. "x. 1" read "x. 8." Same page, middle of second column, for "convict" the Jew and Dissenter read "convert."

FARMING OPERATIONS FOR JULY.

From the Irish Farmers' Gazette.

THIS, in most districts, will be the principal month for cutting meadows and saving hay. We cannot too often impress on our readers the great necessity of preserving the saccharine and nutritious juices as much as possible, which consists in cutting the principal grasses when they are at prime, and before they begin to form woody fibre, tedding it out by hand immediately after the scythe, gathering it into windrows or lap-cocks before the dews begin to fall; to keep airing it, and increasing the size of the cocks gradually each day, so as to allow of the free expulsion and evaporation of the superabundant sap, and preserve the colour and concentrate the juices; to avoid, as much as possible, cutting in wet weather, or, at least, while the grass is saturated with rain; and to keep the ground constantly well raked up and clean, that it may have the advantage of the earliest sunshine and wind to evaporate it to dryness, it being impossible to save hay well if the ground it is to be spread out on be wet. Mowers always object to leave off cutting when it rains, as they find it much easier to cut when the grass is saturated with wet than when it is dry; but the owner suffers in the quality of the article and the expense of saving, as grass cut wet, if dry weather does not follow to allow of its being tedded out, soon gets yellow at the under side; but if cut dry, it keeps its colour much longer, if wet should come on before it can be tedded out. Meadows should be cut close to the ground, not only on account of the advantage received by the next crop, as the aftergrass never thrives well if not mown close, but the bottom portion of the grass weighs more heavily, and yields more in quantity than the upper parts. Plenty of hands should be engaged for haymaking, particularly in catching weather, as between times there will be various occupations to employ them profitably, particularly hoeing, weeding, and thinning the green crops, which come in now opportunely, and must be attended to; no time should be lost, after the hay is properly seasoned, in carrying and securing in ricks, instead of tramping it in field-cocks, by which much loss and waste in quantity and quality will be prevented.

Weeds will now be quickly springing up in every direction, and should be as quickly extirpated by hand and horse hoeing, &c., amongst the green crops, and by the scythe in the pastures and along the ditches and hedge banks, and docks and thistles pulled out of the corn crop; they make a large addition to the manure heap, and may be profitably used in bedding down the stock in the sheds and yards; but for such purposes they should be cut before flowering. If they are allowed to seed, they should be burned, as adding them to the manure or compost heaps will only tend to increase and perpetuate their species; and instead of lessening their numbers, multiply them, making their extirpation, year after year, more difficult.

Turnips.—The sowing of turnips should be finished off as early as possible in the month, and the hoeing and thinning of those already sown vigorously proceeded with. Swedes will require a distance apart of from 12 to 15 inches in good medium soil; and in deep, rich, sheltered aspects 18 inches apart. Dale's hybrid and Aberdeens, 12 inches; and the large, white, softer kinds, 9 to 10 inches apart. This is a good time to make up blanks by Swedes.

Mangel-wurzel and sugar beet should be thinned out to the same distances apart as Swedes, under the like circumstances; they will require grubbing and horse-hoeing between the rows, at least twice during the month, to keep the soil light and friable, which should

be repeated till the crop closes in so that further interference would be injurious. Blanks may now be made good by transplanting.

Carrots and Parsnips should be horse and hand hoed, and, if forward, for the last time by the end of the month, previous to which they should be carefully looked over, and if more than one plant has been left at the proper distance, it should be removed, and all such plants produced from seeds which have vegetated since the last thinning should be removed also.

Rape should be hoed and singled out as soon as sufficiently high, and before they begin to have the effect of drawing each other up weakly; they may be left at 10 to 12 inches apart, every way, giving the crop on the richest soil the largest space.

Chicory.—Continue cleaning and hoeing between the plants, till the crop closes so much as to be injurious to trespass through it.

Potatoes, if planted early, cannot be gone through henceforth without injury; but if the stalks will admit of it, giving them a final earthing with the double mould-board plough will be of service.

Peas and Beans, in early localities, and if sown early, may be ready for harvesting by the end of the month. The peas may be mown, or cut with a hook, and rolled into bundles, left to dry, and turned over daily, till ready to carry and stook. The beans are best cut with a hook, and tied into small sheaves with straw bands, and set up to dry in stooks, and when dry enough they should be carried and stacked.

Bere will be ready for harvesting some time in the month; it should be cut before it is dead ripe, and bound and stooked immediately. This is a crop that comes away so early as to admit of a stolen crop of stone turnips or rape to be taken off profitably.

Flax should be pulled as soon as ready, which will be when the seed pods are changing from a green to a brown colour, and the stalk has become yellow for about two-thirds of its height; but if any of the crop is lying or lodged, it should be pulled at once, and kept by itself. If the crop is uneven in length, the longest must be pulled first, and kept separate from the secondary growth; but if there is not much of the latter quality, it will not be worth the expense of pulling it. The flax, as it is pulled, should be kept even at the root ends, like a brush, and if intended to be rippled in the field, which is the most approved practice, the handfuls as they are pulled should be laid across each other diagonally, to be ready for rippling. The apparatus is very simple. The rippler consists of a row of iron teeth screwed into a block of wood, and may be made by any handy blacksmith.* It is to be taken to the field, where the flax is being pulled, and screwed down to the centre of a nine-feet plank, resting on two stools. The rippers may either stand or sit astride at opposite ends. They should be at such a distance from the comb as to permit of their striking it properly and alternately. A winnowing-sheet must be placed under them, to receive the bolls as they are rippled off; and then they are ready to receive the flax just pulled, the handfuls being placed diagonally, and bound up in a sheaf. The sheaf is laid down at the right hand of the rippler, and untied. He takes a handful with one hand, about six inches from the root, and a little nearer the top with the other. He spreads the top of the handful like a fan, draws the one-half of it through the comb, and the other half past the side; and, by a half-turn of the wrist, the same operation is repeated with the rest of the bunch. Some, however, prefer rippling without turning the hand, giving the flax one or two pulls through, according to the quantity of bolls. The flax can often be rippled, without being passed more than once through the comb. He then lays the handfuls down at his left side, each handful crossing the other, when the sheaf shall be carefully tied up and removed. The object of crossing the handfuls so carefully, after rippling, when tying up the bolls for the steep is, that they will part freely from each other when they are taken to spread out on the grass, and not interlock, and be put out of their even order, as would otherwise be the case. If the weather be dry, the bolls should be kept in the field, spread on winnow-cloths, or other contrivance for drying; and, if turned from time to time, they will win. Passing the bolls first through a coarse riddle, and afterwards through fanners, to remove straws and leaves, will facilitate the drying. If the weather be moist, they should be taken in-doors, and spread out thinly and evenly on a barn floor, or on a loft, leaving windows and doors open, to allow a thorough current of air, and turned twice a day. When nearly dry, they may be taken to a corn-kiln (taking care not to raise it above summer heat), and carefully turned until no moisture remains. By the above plan of slow drying, the seed has time to imbibe all the juices that remain in the husk, and to become perfectly ripe. Flax ought not to be allowed to stand in the field, if possible, even the second day; it should be rippled as soon as pulled, and carried to the water as soon as possible, that it may not harden.

* The best rippers are made of half-inch square rods of iron, placed with the angles of iron next the rippers, 3-16ths of an inch asunder at the bottom, half-an-inch at the top, and eighteen inches long, to allow a sufficient spring, and save much breaking of flax. The points should begin to taper three inches from the top.